

Student

REVIEW

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from the editor

1991 in review

Each new year allows us to reflect on the previous one and arrogantly convince ourselves we've learned something. Here are some of the things I'll remember about the BYU community in the second half of 1991:

—Despite a promising change of guard which included the placement of some competent editorial leaders and a brand new "issues" section, *The Daily Universe* continued to spoon-feed us much of the colorless, odorless and occasionally tasteless baby food it always has, top heavy with wire services and lacking in coverage of controversial local issues. The *Universe* can't be faulted for an apathetic student body. But newspapers have both the ability and responsibility to increase the consciousness of their readers. There's plenty going on around here, as evidenced by SR's coverage of the issues outlined below.

—BYU professor Abraham Gileadi's *The Last Days: Types and Shadows from the Bible and the Book of Mormon* was deemed unworthy by a few self-proclaimed Guardians of Righteousness in the Religion department. Without public discussion, these gentlemen convinced the spine-less (pardon the pun) Deseret Book to commit the most grievous sin a free society can imagine: censorship. By the time the error was corrected (another company took up the forbidden tome) the world had seen one more example of Mormon politics. Thanks a lot, gentlemen. (And the *Universe* skipped this story.)

—The American Study Group, a 5000 member (they claimed) neo-Bircher organization which asserted that acceptance of their communist conspiracy theory constituted spiritual/political correctness essential to your salvation —and, mind you, they have the scriptures to prove it— disbanded. Some say it was due to pressure from the LDS hierarchy. Others suggest it was the result of negative coverage from the *Salt Lake Tribune* and a certain independent magazine in Provo (we thought our coverage was quite sympathetic). Maybe, though, they were just a bunch of disgruntled communists. What better way to hide their conspiracy? (The *Universe* missed this one too.)

—1500 people in Salt Lake protested George Bush's brief trip here. They included pro-choice organizations, small businesses, environmentalists, gays and lesbians, religious groups, socialists, libertarians, senior citizens, teenagers, and others. (The *Universe*, which ran several stories on Bush's visit, seemed not to notice the protest, which received national coverage.)

—World-famous scientist Freeman Dyson, who helped pioneer quantum theory, spoke at BYU about academic freedom, scientific inquiry, and the joys of rebellion against authority. (The *Universe*, well...you guessed it.)

Lots of other things happened too. It was quite a time to be a college student, and quite a time to be reading SR. We've even taken over the airwaves now (SR Radio can be heard Saturdays beginning at 5:00 PM), and we plan on making the voice of freedom ring more and more loudly (some might say obnoxiously) before this semester is over. We'd love for you to be a part of it.

Matthew John Stannard

staff notes

In our continuing effort to enrage and confound, the design staff has launched yet another new style for the *Review*. Just thought we'd warn you, albeit *ex post facto*.

This week's staffperson of the week is our illustrious leader Sean Ziebarrh. With this issue, Sean begins his second semester as publisher. Last semester went smoothly and prosperously, largely due to Sean's constructive, engaging leadership style, his sense of humor, and his uncanny ability to make molchills out of mountains. Sean, may none of your toilet tissue be manufactured by Leopold von Sacher-Masoch.

Letters to the Editor are encouraged (actually, we're begging for them!). Letters should be double-spaced, about a page long, and should include your name, place of origin, and local telephone number. They may be responses to articles in SR, or "mini-editorials" of your own. Our address: P.O. box 7092, University Station, Provo, Utah 84602.

SR meetings take place in the Maser Building at 6:00 PM every Tuesday evening. They last about one fun-filled hour. Come and play. Help us choose top 20/bottom 10. Meet our editors, writers, artists, money-makers and hangers-on. Be part of Brigham Young University's only open forum.

an interview with avraham gileadi

*Avraham Gileadi is a Hebrew scholar and literary analyst with a Ph. D. in ancient studies. He was born in the Netherlands, grew up in New Zealand, lived in Israel for five years, and is currently living in Utah. His best-selling book, *The Last Days: Types and Shadows from the Bible and the Book of Mormon*, has sparked considerable controversy in LDS publishing circles. *Student Review* spoke with Dr. Gileadi in December about his work.*

Student Review: What educational background do you bring to your work?

AG: You don't graduate unless you become a rabbi; people spend 14 years studying there and don't become rabbis.

SR: You graduated from rabbinical school?

AG: You don't graduate unless you become a rabbi; people spend 14 years studying there and don't become rabbis.

SR: How long did you stay?

AG: A year. It was enough time to learn the principles behind the Jewish manner—the way they do things.

SR: What led you to rabbinical school?

AG: Study and personal interest in the subject, the study of the Old Testament and also the New Testament. In New Zealand, for example, I went to a Catholic seminary to become a priest. I just had an intense interest in religion since the time I quit being a rock musician.

SR: This sounds interesting, moving from rock music to Catholicism to rabbinical school. Could you trace that a bit?

AG: I had a spiritual upbringing in the Netherlands. In my family, there were Catholic priests, my mother's brother for example. These had a positive influence during my childhood. I went to a parochial school, with Catholic clergy for teachers. The spiritual life was something that was ingrained in me from the beginning.

Then, in New Zealand, where my family immigrated, I lost my spiritual moorings for a while; my parents themselves were not very serious about religion there, so we fell away from it as a family. Rock music emerged at that time. I listened to it; I had a tremendous musical talent, so I started a rock and jazz group and became a professional. It consumed me for a while, just like a career would, until I realized its negative effects. After reading in the New Testament, where Jesus said that in the last days life would be like it was before the Flood, I found some literature from the Books of Adam and Eve that dealt with the time before the Flood. At that time, the people of the covenant were enticed down from the mountain places where they lived by the children of Cain who were playing the kind of music that ravished the soul. There seemed to be a parallel here. I myself, I realized, was playing that kind of music, so I decided to give it up and go back to my spiritual roots.

SR: What took you from Catholicism to Judaism?

AG: As I went more deeply into Catholicism—even attending a Catholic seminary—I found the life stifling spiritually. I became dissatisfied with Catholicism, but I still pursued spiritual things. I felt that in Israel the Jews were fulfilling prophecy as recorded in the Old Testament. So my attention moved to Israel. I felt I wanted to be a part of that fulfillment.

SR: And how does Mormonism come into all this? How did you go from Israel to BYU?

AG: In Israel, I was fascinated by the Jewish manner, the way the Jews study the scriptures, which is truly unusual, though I couldn't find fault with it. They always seemed to bring out meanings that I had not anticipated. In New Zealand, I had predetermined to go to a certain place in Israel. Although I didn't know it before I went, it turned out to be a Jewish kibbutz or farm settlement for immigrants from New Zealand, Australia, and South Africa. I went to the kibbutz library, once, for a book to read and found the Book of Mormon, so that was my introduction to the gospel.

SR: Which takes us to what seems to be a favorite topic, Isaiah. Why the emphasis on Isaiah in your work?

AG: I think it is because Isaiah is a key book, and I recognized that then. Later on, I learned from the Book of Mormon that Isaiah captures the whole prophetic picture better than any other prophet. Besides, Isaiah was also more challenging! The Jews focus on Isaiah too. They consider it a great book. The different levels of meaning they teach out of Isaiah were, to me, most intriguing and fascinating.

SR: What is the focus of your books?

AG: It's all the same: literary analysis of the Book of Isaiah and other scriptures, using the manner of the Jews combined with gospel insights and what I learned in Toronto. I spent a year in Toronto, Canada, at Wyldcliffe College, which is an affiliate of the University of Toronto. There, I learned the ancient Near Eastern background of biblical covenants, among other things, and that became very valuable knowledge that I've applied and developed. So I use the manner of the Jews, information from the Book of Mormon and the Doctrine and Covenants, and this covenant theology that scholars have researched, tying it back to ancient Near Eastern parallels.

SR: What has been the reaction to your books generally?

AG: I've only heard of one negative reaction to *The Book of Isaiah: A New Translation with Interpretive Keys from the Book of Mormon*, and that was from a woman who kept pestering Deseret Book. Other than that I've heard only positive things. My first book on Isaiah sold 5,000 copies. Then Deseret Book published the Isaiah translation with the additional commentary, which has sold over 20,000 copies. Not so with *The Last Days: Types and Shadows from the Bible and the Book of Mormon*. There have been hundreds of expressions of approval and appreciation for this book from throughout the country, but also some intense opposition. The reactions have been either very positive or very negative.

SR: That's the book Deseret Book pulled off the shelves? What was the basis of *The Last Days*?

AG: It's a book of four essays that are basically a literary analysis of the Book of Mormon and of Isaiah, and it includes one chapter on modern idolatry.

SR: Why do you think the book was pulled?

AG: I tend to agree with what one BYU professor said about the controversy over the book, that it was the chapter on modern idolatry that got the book pulled; it just touches a lot of nerves.

SR: What about that chapter? Why does it touch so many nerves?

AG: The idea that we are idolaters. As President Spencer W. Kimball said: "We are, on the whole, an idolatrous people." But the two theological reasons I was given for the opposition were the Davidic servant doctrine and evidence for a great and marvelous work yet to come forth. The people who oppose the book started a campaign even while the book was in process of being published. I

was given a list of things they said against it. Working through these objections delayed printing for about a year. Then, after the book was published, they used a different strategy. They flooded the Deseret Book store in Salt Lake with complaints against the book, but not other bookstores. Nor were any complaints made against the audio tapes of the book, which had been available for two years.

SR: What is the Davidic servant doctrine? Why is it so controversial?

AG: It's that there is a political Messiah, in Hebrew prophecy, the one the Jews expected at the time Jesus came. When I joined the Church, there existed a common belief in the idea of a Davidic servant who would gather the tribes of Israel from exile, appoint them lands of inheritance, unite Judah and Joseph, and convert the Jews, Lamanites, and the Ten Tribes before Jesus comes again. President Harold B. Lee mentioned it to a friend of mine, talked about it freely and openly with him, and the Prophet Joseph Smith mentions it in his writings. It concerns a preparatory work before Jesus's second coming.

SR: You aren't the only one who sees the Davidic servant doctrine in this way?

AG: Not at all. It's been around a long time. There are just different positions on it in the Church. Since Bruce R. McConkie came out with statements that this doctrine is a heresy, some people have backed down from the idea of a Davidic servant, and now they regard his work as gospel.

The oddest thing is that nobody has come to me personally to try to point out from the scriptures where I am wrong, if I am wrong.

SR: There's been no debate on a scholarly level?

AG: Not to my knowledge, nor has there been an official statement by any of the Brethren, except McConkie's. I believe, as others do, that this was his own opinion.

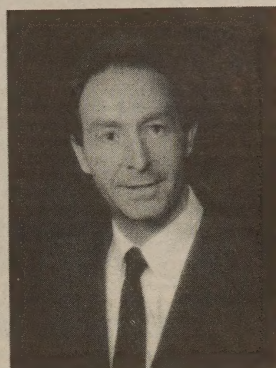
SR: Let me ask one more question about *The Last Days*. Does it deal mainly with Book of Mormon prophecies as well as prophecies from Isaiah about the last days?

AG: In that book, I deal with Isaiah generally and with the Book of Mormon generally, but a lot of these works' emphasis is on the future and the last days.

It's the same with the Davidic servant doctrine. I don't focus on that in particular. I show it as part of a much larger prophetic picture that appears in Isaiah and in the Book of Mormon. I try not to take things out of context, though unfortunately that's often the approach people have. Generally, in the Church, we read the scriptures with an eye for proof-texting. The Topical Guide uses that approach. We come up with a doctrine and look in the scriptures for something to support it, and by doing that we take the scriptures out of context.

My approach is literary, to consider the total context and to see how all of these scriptures are interwoven, how the scriptures are one fabric of things that we can't just cut up and take pieces out of to use the way we want. This literary approach has been threatening to some people, because when you get into the total fabric of the scriptures, there is much, much more than people anticipate. And because you come up with something that is there that is new to them, and because it goes against some ideas that are popular, not scripturally, based, people get offended and feel threatened, and so they think they have to fight it.

SR: What do you want to accomplish in your work?



AG: As I came from Judaism into the gospel, I had some first impressions, and one thing I felt was that people really didn't understand the manner of the Jews, which Nephi talks about as a key to understanding Isaiah. I felt that was the way I could most contribute, helping people to understand the manner of the Jews. When you comprehend it, it opens up a whole dimension in your understanding of the scriptures, not only of Isaiah, but of Isaiah as a key to understanding the Book of Mormon. We simply assume we understand the Book of Mormon because we've had it all these years and there's nothing in it, really, that's too difficult to

interviewed by Paul Rawlins

comprehend, right? But I suggest that we don't understand the Book of Mormon until we understand Isaiah, and that's one reason Book of Mormon prophets emphasize Isaiah. The way Isaiah communicates messages through literary structures, through the deliberate use of words, and through types and shadows is also, I believe, a key to the Book of Mormon. The Book of Mormon is just loaded with structures, rhetorical connections, and types and shadows. It uses its history selectively to project what will happen to us. The Book of Mormon establishes patterns of the very things that Isaiah prophesies for our time.

There's a lot going on in the Book of Mormon in the way it uses words. For example, my essay "The Great Marvelous Work Yet to Come Forth" shows that the great and marvelous work of prophecy hasn't really happened yet. It began with the restoration of the gospel, but the main scenario is still to come. I analyze the literary evidence and show that great and marvelous works from the past typify the future work. Because the Hebrew prophets were under constraint to use language consistently, they would not describe such works out of the past if they did not typify the future. Their use of rhetoric is very consistent.

SR: What plans do you have for the future?

AG: To do what I'm doing now. As Hugh Nibley has said, when this kind of thing happens, just come out with something else.

SR: More books?

AG: I have others in the process of being published. People who have tried to overturn the doctrines and issues I discuss with a view to overturning them have come up with the opposite result and found that there is evidence, that they are based on the scriptures. I don't mind if people attack me from a scriptural standpoint if they do so with honest and open minds.

continued on page 5

five o'clock anthem

When five in the evening rolls around at Brigham Young University, the wholism of the human experience momentarily ceases and gives way to a pure, sociological application of binary logic. For the length of the national anthem of the United States, you are either a patriot or you aren't. Some of us stop and stand, wherever we are on campus, facing the general direction of the ASB as though it were our Mecca. Others ... well... others keep walking, embarrassed.

The phenomenology of the encounter proceeds like the nauseating confrontation between Hegel's *Faith and Insight*, or Laurel and Hardy, or Laurel and Hardy reading Hegel on *Faith and Insight*. The patriot (hereafter referred to as P) immediately,

by jensen pickett marcher

uncannily, senses the dissent of the walker (hereafter referred to as

W) and seeks to catalogue this fundamental glitch, this exception to P's world view which, through its threatening alterity, questions P and places him in an abyss of differentiation. W, on the other hand, immediately senses the reverse-questioning of the confrontational stare, the accusing glance which asks: *What are you? A Canadian? A communist?*

Sometimes the challenge to categorize is already met by the unfortunate tendency to seek prior definition and destroy W's individuality with a universal category. This was evidenced in last semester's *Daily Universe* article concerning what to do when the anthem is being played. One person, obviously a P, commented that he figured most of those who don't stop "are either ignorant or freshmen." The result of such categorization is that W's sacred alterity is meaningless from the beginning: the pure, unfilled violence that characterizes the violent questioning between P and W gives way to a convenient, almost lazy "Ah, that person is either ignorant or a freshman." Rather than solving the problem of ambiguity, this actually violates the sanctity of those of us who, though we fall under W, are neither ignorant nor freshmen, but rather are, in fact, communists or Canadians. The "either/or" also excludes the possibility of Canadian freshmen, freshmen communists, ignorant Canadians, ignorant freshmen, not to mention ignorant communists (remember I said not to mention ignorant communists, so don't).

Aside from the obvious philosophico-ethico-socio-ontological problem mentioned above, those at the *Universe* who assumed we were all patriots, ignorant, or freshmen and hence felt the need to instruct the latter two on what to do during the anthem—neglected those of us who would, to be frank, rather walk on. We W's need instructions too. Here are some ideas:

*Just keep walking. If anyone stares at you aghast, smile at them or offer them a stick of gum. Don't pretend you're in a hurry; you have nothing to hide.

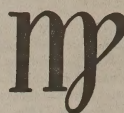
*If anyone asks you about your apparent deviation, tell them that you are a citizen of the world and that flag-saluting strikes you as a form of idol worship.

*If anyone yells at you, politely inform them that ignoring the anthem is not a violation of the honor code, but that verbal abuse is.

*If they are especially obnoxious and confrontational, begin singing your own version of the anthem. Something like: "Oh, I can eat cheese/in the dark of the night/but the baby we failed/was so violently screaming/whose obese, bleeding scars/made me puke in my tights/but you know I'm no slouch/o I just kept on preening/and the big, scary bear/ tried to rip out my hair/and our un-tidy cat/left something on the stain/oh, say, do the sickle and hammer yet wavel/o'er the hand of the flea/and the bones in the cave." Or something like that.

*Tell them you always wear the American flag on your underwear, hence your own patriotic gesture could violate the honor code. Offer them a peek.

*If they hit you, you can sue them. This is America, after all. Δ



horoscopes



Aries: Don't be alarmed. Although your new roommate sells Amway products, he/she is really okay at heart.

Gemini: Avoid sharp objects this weekend. Don't drive anywhere blindfolded. Don't drink anything you find sitting in old bottles in parking lots. Start treating yourself right.

Taurus: Stop drinking so much cough syrup. Your cold went away weeks ago and we all know it.

Cancer: Your dreams have come true! It's "Country Night" three nights a week at the Palace. Best of all—Saturday night is Country 16 & up night!

Leo: No, you're not retaining water.

Virgo: Your date this weekend will be carrying flu germs. Resist the temptation.

Libra: Your cool new red-green-black "Rasta"

beads may have the rest of your roommates fooled, but you're not half as "alternative" as you'd like to think. Stop listening to Hot 94.9 and wearing L.A. Gear tennis shoes. That's a start.

Scorpio: Beware: your new home teacher is a Standards informant.

Sagittarius: When you hit Ladies' Night at the Tower, do not, I repeat, *DO NOT* venture into the Soul Room alone. Especially if you're wearing that new "Duke '92" T-shirt of yours.

Capricorn: Now is not the time to buy any Utah real estate. Got it?

Aquarius: Despite what that wacky kid in your English class says, Jim Morrison is not channeling poetry through him from beyond the grave. Recommend that he seek psychiatric help.

Pisces: Avoid mayonnaise-based foods this weekend: tuna salad, potato salad, and egg salad are out of the question. Δ



the price of the honor code

Average Provo haircut (including tip): \$16.00
Yearly haircut cost (1 haircut/6 weeks): \$160.00
Four year cost (1 haircut/6 weeks): \$640.00

compiled by emily carver

1 can Gillette foamy lemon-lime shaving cream (11 oz.): \$1.93
Yearly shaving cream cost (4 cans/year): \$7.72
Four year cost (4 cans/year): \$30.88

5-pack Bic disposable razors: \$1.43
Packs used per year (1 razor/week): 13
Yearly razor cost (1 razor/week): \$18.59
Four year cost (1 razor/week): \$74.36

Total cost (1 haircut/6 weeks, 1 razor/week, 4 cans shaving cream/year) of Honor Code "hair rules" adherence for one male BYU student over four years: \$745.24

Total cost of Honor Code "hair rules" adherence for one female BYU student over four years: \$0

Honor Code "hair rules" adherence for 13,000 male BYU students over one four year period (not including faculty or staff): \$9,688,120.00 Δ

top twenty

1. risking it, 2. three-day weekends, 3. unlimited breadsticks, 4. Cinema Paradiso, 5. synchilla,
6. Student Review Radio, 7. saving seats,
8. Oswald was a patsy, 9. rose oil, 10. The Tower Theatre, 11. large dry snowflakes, 12. curbside recycling,
13. bands featuring bongo drums, 14. Heath Bar Crunch, 15. nose rings, 16. Heathers,
17. decent skiing at Sundance, 18. sagebrush,
19. French maids/English butlers, 20. Adam and the Ants

- BOTTOM 10:** 1. Winter weight gain, 2. the C.I.A., 3. Black Francis of the Pixies playing at the Bar & Grill and not telling anyone, 4. add/drop cards/policy, 5. cowardice, 6. closing of the Pompadour, 7. Pat Buchanan, 8. flu (in the stomach in Japan), 9. heating bills, 10. Roman haircuts.

In *Invoking the Students' Right-to-Know Act*, SR now has an actual copy of the *Standards Officer Training Manual*. This is the second installment of our new weekly series in which we will share the wisdom of Standards' profound statements on the burning issues at this university. This week details the "beard to hell." Printed is page 2167, verbatim, from Appendix B—"How to Tell the Elect from the Pagan Using Physical Appearance Only."

Man was given hair in moderation and thus he should continue to distinguish himself from the animals through careful moderation of hair expression. Not all voluminous manifestations of hair are bad; a young woman's "bangs to heaven" are an excellent example: the hair is closer to God and appropriately chaste. There are a number of proper ways to use the hair we have been blessed with. Excessive facial hair is not a manifestation of this gift. The "beard to hell" look, popularized during the 1960s, is not in keeping with Standards here at Brigham Young University.

HISTORY OF THE BEARD: Moses, Abraham, and even Jesus have been portrayed by artists as having long and flowing beards. Some Standards officers have argued that we have no proof of the extent of the facial hair of these men, but the fact remains that many early leaders of the Church did indeed wear beards. The reason for the beards of modern leaders (and possible the ancient seers as well) was clearly the lack of modern heating techniques. Women had bonnets to warm their faces; fear of androgyny prevented men from doing the same. Winters in Utah (not to mention the snowy plains) were severely cold. If early Church leaders had not worn beards, they would have frozen.

As heating improved, males in the Church were able to begin shearing their troublesome facial hair—just in time, too. In 1968, evil hippies began sporting the "beard to hell." Previously just a natural bodily function, beard growing came to symbolize the "make love, not the war of the just" attitude. These liberal, drug-driven youth often wore buttons curiously similar to the upside down crucifix (called "peace signs") and promoted androgyny through long hair to complete their deviant look. In order to differentiate today's Elect from the chaotic hooligans of the World, Standards asks each male at BYU to maintain a clean-shaven, clean-cut look.Δ

avraham gileadi, (cont. from page 3)

SR: Have you had any other opposition?

AG: I think we've focused on opposition to the book, and that opposition is also coming from Satanic groups. They feel that, through Isaiah, I've exposed their cult and the things they do.

But as someone said, "There are several stake centers full of people who have come alive to the message of the scriptures as a result of reading your books." So I think that the good and positive reactions to my books have far outweighed the other. I feel the negative reaction is mainly from people who have problems anyway, who have problems of their own that they are dealing with.

SR: That's a good point to make. I think that a lot of what has been in the press has been negative, and we have missed the positive reactions. Do you think that the real value of your books is simply to teach people to get themselves into the scriptures?

AG: That's what my books are doing and what I hope they might do—give people some tools of literary analysis and let them search for themselves. And some people have taken off with that and found things in the scriptures that are there which nobody has noticed before. I love to see people searching and analyzing the scriptures for themselves.

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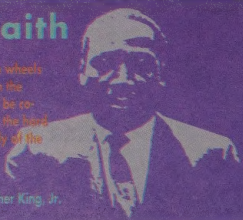
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slices of faith

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—Martin Luther King, Jr.



RELIGION

book of helaman halls

Chapter 13

The preaching of the Sam Hall Lamanite.

1 And it came to pass in the one thousand nine hundred and ninety-second year, the BYU students did continue in self-righteousness.

2 And it came to pass that in this year there was one Joe Eaglefeather, from Sam Hall, came into the Cannon Center and began to preach unto the people. And it came to pass that he did preach, many days, repentance unto the people, and they did cast him out, and he was about to withdraw from the University.

3 But behold, the voice of the Lord came unto him, that he should return again and prophesy unto the people whatsoever things should come unto his heart.

4 And it came to pass that they would not suffer that he should enter into the cafeteria; therefore, he went and got upon the roof thereof, and stretched forth his hand and cried with a loud voice and prophesied unto the people whatsoever things the Lord put into his heart.

5 And he said unto them: Behold, I, the Sam Hall Lamanite, do speak the words of the Lord which he doth put into my heart; and behold he hath put it into my heart to say unto this people that the sword of justice hangeth over this people; and a hundred years not pass away save the sword of justice falleth upon this people.

6 Yea, heavy destruction awaiteth this people, and it surely cometh unto this people, and nothing can save this people save it be repentance and faith on the Lord Jesus Christ, who surely came into the world, and suffered many things and was slain for his people.

7 And behold, I was sent unto you to declare this unto you, that ye might have glad tidings; but behold ye would not receive me.

8 Therefore, thus saith the Lord: Because of the hardness of the hearts of these students, except they repent I will take away my word from them, and I will suffer them no longer, and I will expel them from the University.

9 But if ye will repent and return unto the Lord your God I will turn away mine anger, saith the Lord; yea, thus saith the Lord, blessed are they who will repent and turn unto me, but wo unto him that repenteth not.

10 Yea, wo unto this great University of Brigham Young, for behold, it is because of those who are righteous that it is saved; yea, wo unto this great University, for I perceive, saith the Lord, that there are many, yea, even the more part of this great University, that will harden their hearts against me, saith the Lord.

11 And behold, a curse shall come upon this University, saith the Lord of Hosts, because of the people's sake who are upon the land, yea, because of their wickedness and their abominations.

12 And it shall come to pass that whoso shall study for his tests, shall forget all he hath studied, lest he study works of righteousness. For I will that they should study works of righteousness; and cursed be they who study for their

own sake, to further their own futures, for cursed are they and also their learning, and none shall redeem them because of the curse of the campus.

13 Ye do not remember the Lord your God in the things with which he hath blessed you, but ye do always remember your scholarships and material things, not to thank the Lord for them; yea, your hearts are not drawn out unto the Lord, but they do swell with great pride, unto boasting, and unto great swelling, envyings, strifes, malice, persecutions, and name-calling, and all manner of iniquities.

14 For this cause hath the Lord caused that a curse should come upon this campus, and also upon your studies, because of your iniquities.

15 And now when ye talk, ye say: If our days had been in the days the Israelites, or the time of Christ, or the Restoration of the gospel, we would not have slain the prophets; we would not have stoned them, and cast them out.

16 Behold ye are worse than they; for as the Lord liveth, if a prophet come among you and declareth unto you the word of the Lord, which testifieth of your sins and iniquities, ye are angry with him, and call him old-fashioned and out of touch; yea, you will say that he is not speaking as a prophet because he testifieth that your deeds are evil.

17 But behold, if a man shall come among you and shall say: Do this, and there is no iniquity; do that and ye shall not suffer; yea, he will say: Walk after the pride of your own hearts; yea, wear the most fashionable clothes and seek a degree that will make you wealthy, and do whatsoever your heart desireth—and if a man shall come among you and say this, ye will receive him, and say that he is inspired.

18 Yea, ye will lift him up and invite him to your firesides; and because he speaketh flattering words unto you, and he saith that all is well, then ye will not find fault with him.

19 O ye wicked and perverse generation; ye hardened and ye stiffnecked people, how long will ye suppose that the Lord will suffer you? Yea, how long will ye suffer yourselves to be led by foolish and blind guides; by the false wisdom of business corporations and gurus of personal success?

20 How long will you spend hundreds of dollars on Franklin planners and do nothing for the sick or the homeless?

21 O ye people of the land, that ye would hear my words! And I pray that the anger of the Lord be turned away from you, and that ye would repent and be saved.

Chapter 14

The students that believe the Sam Hall Lamanite repent—He cannot be hurt by angry students—Some harden their hearts, and others repent of their self-

centeredness—The unbelievers say it is irrational and uneconomical to believe in his words.

1 And now it came to pass that there were many who heard the words of the Sam Hall Lamanite, which he spake upon the roof of the Cannon Center. And as many as believed on his word went forth and repented.

2 But as many as there were who did not believe in the words of the Sam Hall Lamanite were angry with him; and they cast dishes and pillows at him as he stood upon the roof; but the Spirit of the Lord was with him, inasmuch that they could not hit him with their dishes, neither with their pillows.

3 Now when they saw that they could not hurt him, there were many more who did believe on his words, inasmuch that they did change their majors and seek to serve others without thinking about the monetary benefits.

An account of the students of Brigham Young University. Their classes, their clubs, their dances, their dating, their policies, and their obedience. Also their disobedience and the council of their leaders.

4 But the more part of them did not believe in the words of the student from Sam Hall; therefore when they saw that they could not hit him with their dishes and their pillows, they cried unto the residents of John Hall, saying: Take this fellow and bind him, for behold he is on drugs; and because of the drugs which he hath taken, we cannot hit him with our dishes and our pillows; therefore take him and bind him, and away with him.

5 And as they went forth to lay their hands on him, behold, he did cast himself down from the roof of the Cannon Center and did flee out of their midst, and did officially withdraw from the University.

6 And behold, he was never heard of more among the students; and thus were the affairs of the people.

7 And thus ended the one thousand nine hundred and ninety-second year, the more part of the people remaining in their pride and wickedness, and the lesser part walking more circumspectly before God.

8 And there was but little alteration in the affairs of the people, save it were the people began to be more hardened in iniquity and do more and more that which was contrary to the commandments of God; yea, spending their time and their money on that which would not give them eternal life, but on J. Crew clothing and that which doth satisfy the wanton eyes of the flesh.

9 And thus did the BYU students continue in their iniquity, save those few that did repent and heed the prophesy of Joe Eaglefeather, the Sam Hall Lamanite. Δ

FUN PAGE

HACK GETS OWN SECTION- SR STAFF QUILTS IN PROTEST



MR. BASTIAN,
FUN PAGE EDITOR

(PROVO) JAN. 22—Student Review staffers quit the long-running independent weekly on Wednesday after it was announced that one full page in every issue would now be devoted to utter silliness. "This is just %#@* unbelievable," said Steve Armhole, Men's Fashion Editor. "I can't believe they finally did it. I mean, they had talked about it, but I thought it was all a big joke." The decision was announced by SR publisher Sean Ziebarth at Tuesday's meeting, and the

news was met at first by nervous laughter. Ziebarth then announced that art director (and frequent gag contributor) Dave Bastian would be editing the new feature. In the ensuing pandemonium, Mr. Ziebarth narrowly escaped with his life. Mr. Bastian received a crushing bearhug from a large, disgruntled female, and was hospitalized overnight with bruised ribs and a broken clavicle. He was released early Wednesday morning.

A Courageous Act

As told by an eyewitness

During one of the recent wars, an unnoticed event transpired which seems to epitomize the idea of stonewall courage in the face of almost certain defeat.

Sgt. Stinchbaum, a humble military man—small in stature yet mighty in spirit—was beloved of his entire platoon. Even though all his men were WASPs, and he was of mixed Polish, Chinese, German, Samoan, communist and barbarian descent, his men still put up with him okay. Actually, no closer unit existed in the entire armed services.

One hot, dry afternoon as Sgt. Stinchbaum and his men were rushing the enemy, they just happened to get caught in a mortar attack. The attack was cruel and arduous. When Sgt. Stinchbaum could see that to stay in the area any longer would prove suicidal, he very wisely ordered a retreat.

As he and his men regrouped themselves behind the knoll of a small hill after their retreat, Sgt. Stinchbaum quickly counted his men. They had all made it back safely. All but one.

"Where's Pvt. Corpulente?" Sgt. Stinchbaum asked quietly.

None of his men was sure, but two of them had seen him for the last time as he was charging enemy fire at the base of the hill which the

sergeant and his men had just climbed to make their escape.

"I've got to go check on him," Sgt. Stinchbaum said. He was deaf to the protestations of his men, who declared that to return to the valley would mean certain death. "Corpulente may be wounded and in need of help," was all he said.

He started down the hill alone.

On his way down, as he dodged from rock to rock and from bush to bush, he very nearly had his head taken off by missile fire. Bullets whizzed by his small frame at nearly every step. Miraculously, however, he made it to the bottom of the hill.

Just then he saw Corpulente. He was lying very still, just inside a small cave where he had probably managed to drag himself after being hit. Sgt. Stinchbaum's heart leapt to his throat: perhaps even now he was too late. Tears welled in his eyes as he cautiously approached the cave, still dodging enemy fire.

When Sgt. Stinchbaum discovered that he had risked his life for a fat and lazy private who had fallen asleep inside the cool cave, he did what any man in his position would have done: he dispatched the private on the spot and returned to his men, a sadder but much wiser—and slightly bitter—man.

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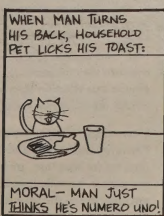
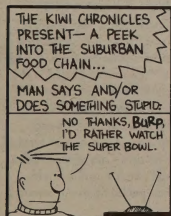
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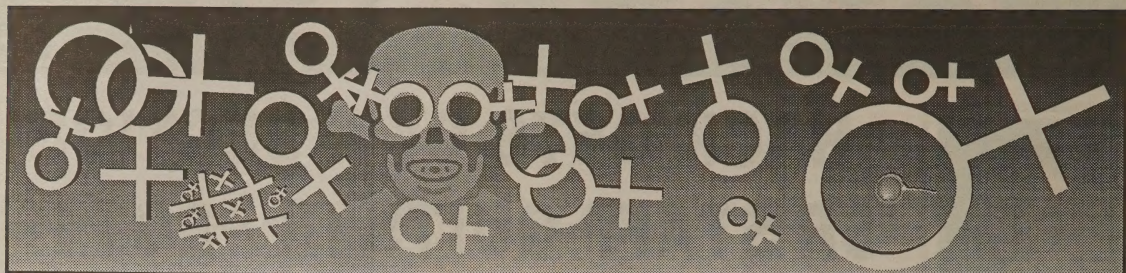
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KIWI CHRONICLES

by Jordan Tripp



ISSUES & OPINIONS



the limits of choice: abortion, ethics, and life

Liza Long's article "Right to Choose" (published in the December 4 issue of *SR*) was an excellent defense of the pro-choice position, well-written, with little useless rhetoric. However, out of all that good writing came only one conclusion worth supporting: that it is "impossible to write an essay about abortion without offending people." Just so: I'm people, and I was offended. Here's why.

Ms. Long's article assumes that abortion is a morally paradoxical issue and thus is unresolvable in any moral sense. She would rather have us consider it in terms of the "economic and social realities" of today's world. Abortion, claims Ms.

Long, will always take place, whether it is legal or not, especially among the

rich, who can always travel to a more lenient doctor, state, or nation if necessary. This makes anti-abortion legislation an unfair burden upon poor and disadvantaged women—the very people who had the greatest need for guaranteed abortion rights in the first place. All this leads Ms. Long to the conclusion that the social costs of making abortion illegal are too high to risk.

Admittedly, those are rational arguments. But the premise upon which they are built is little more than a game of intellectual dodgeball, a game which renders the rest of the article, however accurate and tragic, as simply beside the point. To understand the nature of this dodge, one must do what Ms. Long did not—frame the issue in widest possible terms, so that the true meaning of abortion isn't lost in admittedly perplexing details. Following the pro-choice camp, Ms. Long might have framed the issues as follows:

- A) Abortion is not immoral because a fetus is not a human being.
- B) Abortion is not immoral *even though* it involves the killing of a human being.

Point B) may be further broken down:

- 1. Abortion is not immoral because it is not wrong to kill other human beings.
- 2. Abortion is immoral, but outlawing abortion would result in even greater harms than that of abortion itself.

The attitude embraced by point 1, while bravely Machiavellian, is ethical suicide. Ms. Long admits as much when she comments that "it is morally wrong for one human being to take another's life." Her belief is in the second option. But if abortion is a "moral wrong" (again, quoting the article), what kind of moral wrong is it? This can only be answered by addressing the question supposed by points A and B: does abortion mean the death of a human being?

If a tree was formed when a human sperm and egg united, would abortion cause concern? No, for the same reason that the abortion of a dead fetus doesn't—a tree cannot enjoy "life opportunities" as we know them, since it doesn't experience life as we see it. These opportunities—building bridges, watching sunsets, reading books, making love—are what we are trying to preserve when we defend our lives. Otherwise, we would be less than human. This interest in life preservation is not a license to randomly kill deer because they are "less than human" (how we treat our fellow creatures is a different

question), but it is an admission of the obvious fact that there is something particular in the ethics of human communities in regards to human life and life opportunities.

Can a fetus enjoy life opportunities? Not really. However, will the fetus *ever* enjoy such opportunities? Assuming it does not die in the womb, yes. A baby will be born, a human being will begin to experience life. An abortion, then (which, unlike contraception, involves the termination of a genetically unique being rather than the prevention of that being's creation), does in fact stop a human being from enjoying life opportunities. Thus, it is murder. Period. Only when the mother's life is threatened by her child's birth is abortion justified, for when one's *very access* to life opportunities is in permanent jeopardy (death is permanent), killing in self-defense becomes a regrettable but legitimate option.

Recognizing this fact, many other methods of reducing the "humanity" of the fetus have been attempted. For instance, the argument that a fetus may be deformed or even spontaneously aborted before birth has been used to label a fetus "less than human." Now, of course, a fetus which will never enjoy *any* life opportunities—i.e., a fetus which has no brain—is a different issue. However, any other attempt to make a fetus less human (and thus abortion less immoral) will run up against one simple obstacle: the inalienable right, within the bounds of the community, to live. For instance, arguing that a fetus isn't human because it's dependent upon its mother is similar to saying that newborns, or diseased, handicapped, and senile individuals aren't human. Arguing that a fetus isn't human because it isn't viable before birth runs into logic trouble as technology becomes more and more able to save earlier and earlier births. And arguing that a fetus isn't human because it isn't socially present to its parents or community is to argue for an "out of sight, out of mind" definition of humanity—and good-bye to Tibetans, Kurds, Migrant workers and any other minority not rich enough to afford a television camera.

Simply put, one cannot ethically deny that aborting a fetus unjustly kills a human being. So where do we go from here? Ms. Long, admitting this truth, goes on to say that other issues render the abortion issue paradoxical and beyond "simple moral terms." What are these issues which mitigate the immorality of abortion? The "economic, social and psychological impact" anti-abortion legislation has on society, apparently.

I will freely admit that there are women who become pregnant through rape and incest (though very few). And I further admit that there are teenage girls who will not provide homes for their children, poor women who cannot afford another baby, abusive homes into which newborns should not be brought. The list could go on. All of these tragedies require both empathy and action on our part, but they *do not* logically overturn the murderous nature of abortion and *do not* logically require that abortion be made available on demand—which is exactly the claim Ms. Long makes in her article.

Interestingly enough, her article also plainly states that "maturity makes us realize that many circumstances, often the ones we are born into, are beyond our control." *Exactly*. If we are mature, we will recognize the obvious fact that the environment of the fetus is absolutely beyond its control. The fetus is *not* responsible for its own presence, and hence the

weight of the fetus's existence should be considered *absolutely independent* of any other factor.

If the existence of the fetus is by definition separate from all other issues that surround it, the immorality of aborting a fetus is inviolable. And if abortion then remains murder, except in cases of self-defense (preservation of the mother's life), there is no moral paradox in the abortion question, for it stands above all other moral claims. Rather than a paradox, there is obligation—in regards to the mother and father, in regards to you and me and all society. Mothers need medical care, comfort, concern; children need homes, food, love. We must provide these, whatever the situation or cost.

Many people at this point will accuse me of treating women as "things," as property, objects without freedom, making them slaves (for nine months) to something sometimes outside their control—specifically, the arrival of another human being. I doubt I'm doing that though, the same way I doubt the legitimacy of any definition of freedom which absolves one of responsibility, even if that responsibility was not asked for, or was consciously avoided. One thing I am definitely not doing is defining existence as something which can be freely dissociated from all other elements of life. Life opportunities carry life costs. All of us must recognize that. A true pro-life position (a true one—not George Bush's and not Operation Rescue's) will act to outlaw abortion and fulfill society's obligation to those in need—by helping women who are suffering from unwanted or unintended pregnancies, and by trying to prevent others. This means more aggressive adoption policies, better medical care, better sex education, greater vigilance against sexual predators, changes in fundamental societal attitudes, and, yes, higher taxes to pay for it all.

The pro-choice camp, wrapping "practical politics" up with their "moral paradox," says this is an ideal which will never be realized. They claim (probably rightly) that despite legislation the most "disturbing" abortions—those performed for convenience's sake—will always be an option for the wealthy, while the poor will suffer. Because this inconsistency will persist, they reason, attempts to legislate against abortion are a mark of "intellectual infancy," whereas recognizing the unfortunate need for abortion is "maturity." Wrong. Denying morality, which Ms. Long claims is "fundamental to legislation," is nothing more than intellectual dodgeball, a kid's game. For instance, it is a tragic truth that in this society white-collar criminals can literally get away with murder, while law enforcement focuses on poor minorities—but is that reason to dismiss anti-murder legislation? Obviously not.

The pro-choice position needs to call a spade a spade. Claiming that "abortions are inevitable, so abortions are justified" only makes sense if one has a self-centered view of existence. Their willingness to rationalize the moral wrong of abortion is just another sign of their unstated belief in the moral superiority of this generation over the next one. Of now over them. Of us over them. Such denial of our obligation to others, beginning with our obligation to preserve their as-of-yet unborn lives, is just another form of the already mentioned ethical suicide. Only with abortion, cleverly enough, the effects won't be felt until we have, without effort or inconvenience, passed on to our reward. Δ

last laugh

The world laughed and probably should have. For a few days George Bush led his entourage in a symbolic procession of trade hypocrisy. The outcome will hurt everyone in the long run and will help only a very few in the short run. And even with that, the agreement made during the trade mission will be looked upon as a needless postponement of what would have happened eventually anyway.

Probably the main reason that the mission was such a dismal failure is because of what went into it:

1. Symbolic political savvy;
2. A search for a scapegoat;
3. Too many over-paid auto executives; and
4. Very little thought, at least about economics.

George Bush's chances for reelection depend upon his ability to generate an image of himself as caring about the domestic economy and doing something about it. Notice that it depends upon his ability to generate an image, not on his ability to actually do something. At this point in the game it is probably impossible to meaningfully affect the economy by election time. And at any point, the president's ability to bolster the economy is largely overstated by the credit or blame the public gives him for it. What Bush can hope for—and is apparently betting on—is that the economy will turn around by itself. But he hedges his bet. In case the economy

continues to drag, Bush has to appear to have made an effort.

The Bush administration then waves a magic wand and says a few nonsense words hoping that a rabbit will appear in the hat. They also make it known that if the rabbit does not appear, it is someone else's fault. I don't mean that Bush wants us to believe that American Democrats are to blame; he wants to throw the blame further away where the smell doesn't reach us: Japan.

Bush has already begun to blame the onset of the recession on Japan. Somehow it is their fault that we don't save enough, care little about quality control, manage companies with the goal of guaranteeing a large salary for top executives, and invest with myopia. If Bush, or anyone else, ever tried to explain why our recession is Japan's fault, he would look even sillier than he did doubled over at a diplomatic dinner.

True, Japan is not an ideal open market model. Entry into the Japanese market might not be as difficult as passing innovative defense legislation in the Diet. But the fact that Toys 'R' Us took ten years to be welcomed indicates that the Japanese don't buy American as readily as Americans buy Japanese. However, to remedy the problem we sent auto company executives. That's right, the executives, whose average salaries are in the millions, who can't even sell cars at home! Why didn't we send people who have proven that they can compete, like Boeing or Microsoft?

It's all about economic competition. The old American smokstack industry is simply no longer competitive. We might as well accept that fact. But it only needs to be a temporary problem. Economic principles show that everyone benefits from specialization in those areas in which they have a comparative advantage. If we no longer have the edge in making cars we should drop car-making and revise our industry to compete in something else. To do otherwise is to needlessly hold our breath: Japan won't pass out first; we will. Protectionist sentiment in America, which is spearheaded by people like Lee Iacocca, makes no economic sense. Well, perhaps it makes sense for them personally; they've got cushy jobs that pay them to lead the company to yearly losses.

Sounds like a great recipe for success, doesn't it? I'm afraid that we can only expect a few things as an outcome of the Japan trade mission:

1. 20,000 more inefficiently made American cars in Japan;
2. Higher auto costs in the U.S. driven by "protection" from good cars;
3. A few more years until American car makers face the same old music; and
4. Empty economic rhetoric told by an idiot, full of sound and fury, signifying nothing. Δ

by brant bishop

the last word on economics (?)

Let me put this simply:

1. The cure for poverty is a job.
2. Taxes destroy jobs.
3. Inflation is a tax.
4. High government spending causes inflation.

In case this isn't enough, let me explain...

1. Should be obvious. Almost by definition, poverty means unemployment or underemployment. A person on welfare may make as much or more than someone with a job, but an employed person has a much better chance of "going places," even if underemployed. Welfare and other entitlement programs alleviate present suffering—a noble goal. An immediate job, however, should both alleviate present suffering and provide for a better future. Some people may need short- or long-term relief without employment—handicapped persons, single parents, and others—but that can be handled privately.

2. Where do you suppose jobs come from anyway? From companies? Where do companies come from? Companies are started by people willing to invest money (that is "capital," hence, "capitalism") or loan money for their own or someone else's ideas and hard work. Companies grow when they sell enough products to make a profit. Taxes take money away from individuals, making them less able to purchase products and less able to invest money. They will also save less, meaning banks will have less money to lend companies. If companies themselves have less money, they will have to cut back on expenditures (that is, the number of employees) in order to turn a profit and stay in business, or else risk shutting down and putting everybody out of work.

3 & 4. Inflation is a sustained rise in the dollar price of products. Inflation has the effect of making your income worth less than it was before. For example, if apples were nine cents apiece last year, I could have bought eleven with one

dollar. If, due to inflation, they cost ten cents this year, I can only buy ten. Inflation is a tax because it reduces consumers' disposable income, though indirectly.

One of inflation's primary causes is high government spending. Here's a quick economics primer: prices go up if demand (number of people/groups wanting to buy a product) goes up or if supply (amount available in the marketplace) goes down. Prices drop if supply increases or demand goes down.

If the government spends \$850 million, that creates a lot of demand, driving prices up (inflation). *It doesn't matter what the money is spent for.* It could be an \$850 million B-2 bomber or an \$850 million welfare program. Economically, the effect is the same. (As a side note, current defense spending habits, especially in Congress, seem to be more like welfare for engineers.)

by steve setzer

In the private sector, where people make decisions based primarily on cost, such spending will balance itself out rather quickly (supply will rise). But because government decisions are by definition made on political considerations rather than economic ones, the spending will not necessarily be balanced by market forces. *Therefore, your buying power has dropped because the government has spent a lot of money. In effect, you have less money because the government has spent more—a form of taxation.*

We all want our brothers and sisters to have the good things of life. We all want them for ourselves, too. The point is, high government spending on social programs will not achieve this. That is why most conservatives advocate not just budget balancing, but budget cutting.

continued on page 10



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ARTS & LEISURE

the jam's official demise

When *The Jam: Greatest Hits* was released recently, I must admit to having rather mixed feelings. Although I was excited to listen to my favorite songs on a medium other than scratched up secondhand vinyl, I almost wanted to pretend that the album didn't exist. The title to me unfortunately indicates that, sadly, The Jam has gone the way of Simon and Garfunkel, Bread, and Pat Boone: to that overcrowded "Greatest Hits" land in the sky.

Even if The Jam's demise is now completely official, some of their finest music is still available to the discerning early-80s fan through this album. *Greatest Hits* includes many tracks also found on *Snapshot*, an earlier compilation effort, but with an added benefit: liner notes! (Sentimental, ambiguous, and biased liner notes, but at least there are a few photos.) This album presents a good summation of what The Jam were all about: young working-class Brits that rejected the materialism and fraudulence of the wealthy and who also enjoyed a nice soul tune now and then.

The one complaint that I have with this album is that the band's later hyper-soul-influenced era is underrepresented. We get a good dose of angry youth in "That's

by rebecca butler

Entertainment," "The Modern World," and "David Watts" (originally performed by The Kinks), but "Town Called Malice," "Precious," and a few others are the only tunes on the album with any soul. Personally, I would have liked to see "It's Too Bad" or even "Heat Wave" included. Maybe I'm just bitter. At least there are liner notes. The Jam: *Greatest Hits*, a Polydor release, is available at most record store chains, although it may have to be special-ordered. Δ



aaah, january-weary...

In a recent fireside, President Howard W. Hunter addressed the topic of the gloom that descends upon so many students at the commencement of Winter Semester. Ever-aware of the needs of our campus family, the Arts and Leisure Staff has prepared a useful list of activities that can be utilized in the battle of the blahs. (We fondly refer to it as cheap culture.) All of the activities listed are either free or sinfully inexpensive and most of them are held indoors.

For an evening of open-minded education, just remember the three F's: free foreign films. We are, of course, referring to International Cinema, a daily celluloid extravaganza located in 250 SWKT. We recommend going early in the week, as Friday and Saturday nights are crowded with Humanities students trying to get their cultural event reports finished.

More excellent performances can be found in the HFAC "Performance Preview" flier that your roommate usually throws away. The key words here are "Faculty Recitals." Late January performances include violinist Donna Fairbanks (January 23) and mezzo soprano Ariel Bybee of the Metropolitan Opera (January 30). While in the HFAC, you may also want to peek in at the ongoing art exhibits in the Larsen Secured Gallery.

Speaking of exhibits, the Brimhall Building usually houses nationally touring collections of everything from radios to records. The HBLL also has an exhibit area near the north entrance. It currently holds WWII artifacts and posters. If you become quite desperate, the walls of the JKHB are literally littered with colorful and often amusing fliers that can be viewed at your leisure.

Our most exciting recommendation is a new addition to the cheap culture scene: student and faculty poetry readings. They will be held throughout the semester on every Tuesday at 4:00 pm in 2044 JKHB. All the big names will be there: Darrell Spencer, Susan Howe, Jack Kerouac, D.H. Lawrence... (Perhaps we're jesting a little.) But honestly, this weekly hour proves to be the next Bohemian breeding ground. We firmly suggest that you attend. Δ

Ladies' Night
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Wednesday
January 22
9:00pm
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get hooked

Peter Banning (Robin Williams) is a forty-year-old attorney who has it all: a loving wife, two adorable kids and the business world at his feet. But when his son Jack (Charlie Korsmo, *Dick Tracy*) and daughter (Amber Scott, making her film debut) are kidnapped by ancient adversary Captain Hook and dragged off to a faraway land, Peter Banning is forced to fight his fears and trade the world of mergers and acquisitions for a fantastic Neverland alive with fairies, mermaids, and bloodthirsty pirates. Here, in this enchanted realm, he must put his life on the line to regain not only his children but the child he once was: Peter Pan.

Hook is the ultimate film storybook fantasy, combining lavish sets and special effects to create a visual extravaganza. Dustin Hoffman is devilishly entertaining as Captain Hook and Robin Williams is outstanding as *Hook*'s equivalent to *Wall Street*'s Gordon Gekko (Michael Douglas). Julia Roberts, however, is rather awkward, displaying her own personality rather than giving Tinkerbell a unique aura.

Grade: B+ Rated PG. Δ

the last word? (cont. from page 9)

One additional note on a related topic. It has often been said that among the worst enemies of the free market are American business leaders. The reason is simple: successful businesspeople manipulate the political process to ensure their continued success. For example, look at the great influence AT&T had on the Federal Communications Commission and how much trouble upstarts like Sprint and MCI had getting started. Lack of competition is another great cause of inflation.

So, the solution? Get the government as far out of the economy as possible. Pass a constitutional amendment restricting Congress and the President from passing laws or regulations that affect commerce anywhere. Cut spending and taxes to the bone. Form private watchdog groups for exercising economic actions against offensive businesses, rather than using government as a bludgeon. Let those watchdogs file lawsuits based on actual damages under assault-and-battery laws, rather than filing frivolous lawsuits, motions, etc. as delaying tactics.

And, most importantly, let us serve and help our poor. It is, after all, our responsibility—and for Latter-day Saints, it is a covenant responsibility. Δ

YOU TOO CAN JOIN THE REVIEW

COME TO OUR WEEKLY TUESDAY MEETING, 6PM IN 321 MSRB

CALENDAR

THEATER

Jan. 22 - Feb. 17, "The Foreigner", Hale Center Theater.
Jan. 22 - Feb. 10, "Love is for The Byrds", Orem Hale Center Theater.
Jan. 22, Poet Alex Caldiero, 7:30, Madsen Recital Hall. Tickets call 378-7444.
Jan. 27, "Papa Married A Mormon", Pardo Drama Theater, HFAC. Tickets call 378-3875.
Jan. 23 - Feb. 2, "The Cradle Will Rock", Babcock Theater.
Jan. 22 - Feb. 2, "Babies", "The Bald Soprano", Theater Works West (The Art Barn 54 Finch Lane SLC). For info and tickets call 583-6520.
Jan. 30 - Feb. 15, "Crossing Delancy", Margetta Arena Theater, HFAC. For tickets call 378-3875.

THEATER GUIDE

Babcock Theater, 300 S. University, SLC. Tickets: 581-6961.
Egyptian Theater, Main Street, Park City Tickets: 649-9371.
Promised Valley Playhouse, 132 S. State St., SLC. Tickets: 364-5696.
Hale Center Theater, 2801 S. Main, SLC. Tickets: 484-9257.
Orem Hale Center Theater, 225 W. 400 N. Tickets: 226-8600.
Pioneer Theater Company, 1340 E. 300 S., SLC. Tickets: 581-6961.
Provo Town Square Theater, 100 N. 100 W., Provo. Theater: 375-7300.
Salt Lake Acting Company, 500 N. 168 W., SLC. Tickets: 363-0525.
Salt Lake Repertory Theater (City Rep), 148 S. Main, SLC. Tickets: 532-6000.

MUSIC

Feb. 8, Swim Henschel Swim, Iceburn, The Mighty Mighty Bosstones; 8pm Pompadour (740 S. 300 W. SLC). Tickets \$8 advance call 467-4742.
Feb. 9, Siouix & The Banshees with Wonderstuff, 7:30 Kingsbury Hall.
Jan. 23, Faculty violin and piano recital, Madsen Recital Hall, 7:30pm free.
Jan. 28, Faculty cello recital, Madsen Recital Hall, 7:30pm free.
Jan. 30, Opera recital, Madsen Recital Hall, 7:30pm free.
Temple Square Concert Series
All concerts begin at 7:30 in the Assembly Hall and are free.
Jan. 24, Suzanne Collier Draayer, soprano, Hal K. Campbell, piano.
Jan. 25, Paul Walker, organ, Ted Wight, flute.
Jan. 31 - Feb. 1, "An Evening in Vienna", Salt Lake Symphony.
Sundays, Choir Broadcasts of "Music and the

Spoken Word," from 9:30-10:00 a.m. Please be seated by 9:15 a.m.

Thursdays, Mormon Tabernacle Choir rehearsals, 8:00-9:30 p.m. Free.
Utah Symphony
Jan. 25, Winter Solstice Concert.
Jan. 28, Peking Acrobats.
Jan. 31 - Feb. 1, Norman Leyden, Conductor: "All That Jazz".
Feb. 7 - 8, Raymond Leppard, Conductor: Handel Concerto Grosso No.11, Harp Concerto No.6; Tchaikovsky Symphony No. 5.
Feb. 14-15, Joseph Silvestein, Conductor: Beethoven Violin Concerto, Op. 61
Call 533-NOTE for tickets and info.
Utah Opera
Jan. 22 - 26, "Tosca", Capitol Theater (50 W. 200 S. SLC). Tickets call 534-0888.

FILM

BYU Film Society, Varsity Theater
Jan. 23, Dr. Jekyll and Mr. Hyde
Jan. 31, Henry V
shows are at 4:30, 7:00, 9:30; Tickets \$1
International Cinema call 378-5751 for info.
Jan. 22 - 25, Pelle the Conqueror (Danish), Dark Eyes (Russian/Italian)
Jan. 28 - 31, Ju-Dou (Mandarin), Ballad of Orin (Japanese)
Varsity I, ELWC, 378-3311.
Jan. 24 - 28, Hot Shots
Late Night
Jan. 24, Better Off Dead
Jan. 31, Hunt for Red October
Varsity II, JSB, 378-3311.
Jan. 24, 25, 27, Dead Poet's Society
Jan. 31, Pure Luck
Movies 8 Call 375-5667 for current listings and show times. Only \$1, \$1.50 on weekends.

CINEMA GUIDE

Academy Theater, 56 N. University Ave., 373-4470.
Avalon Theater, 3605 S. State, SLC, 226-0258.
Carillon Square Theaters, 224-5112.
Cineplex Odeon University 4 Cinemas, 224-6622.
Mann Central Square Theater, 374-6061.
Scera Theater, 745 S. State, Orem, 235-2560.
Tower Theater, 875 E. 900 S. SLC, 359-9234.

DANCE

Jan. 30 - Feb. 1, "Dance in Concert"; BYU Modern Dance, 7:30, de Jong Concert Hall. Tickets call 378-7444.

ART

Jan. 24 - Feb. 28, Art Department Faculty Show, Gallery 303, HFAC.

Museum of Church History and art, 45 W. Temple, 240-3310.

USEFUL TELEPHONE NUMBERS

Osmund Fan Club Hotline, 798-9440.
White House, 202-456-1414.
Governor, 538-1000.
Center for Women and Children in Crises, 374-9351.
Air Quality Hotline, 373-9560.
Utah Bureau of Air Quality, 536-4000.
Uinta National Forest, 377-5780.
Current Sky Info, 532-STAR.
General BYU Campus and Community Info, 378-4313.
UTA, 375-4636.
Alcoholics Anonymous, 375-8620.
LDS Social Services, 378-7620.
BYU Ombudsman, 378-4132.
BYU Standards, 378-5219.
Free Hearing Test, 373-5219.
Time and Temperature, 373-9120.

STUDENT REVIEW RADIO

Student Review Live every Saturday from 5-6pm on AM 960. Call and say I love you. 373-9600

SUNDANCE

Feb. 21, Ski Mother Earth Vertical Challenge.
Raise money to benefit Utah projects of the Nature Conservancy and Natural Resources Defense Council by asking spones to make donations for each vertical foot skied. For info contact the Sundance Resort, call 225-4107 for info.

OTHER

Monday night poetry, 7-8pm, at Cafe Haven, 1605 S. State Orem.
Messages, full body, full hour, \$16, call 359-2528.
BYU Planetarium, Friday Nights, 492 ESC, 7:30 and 8:30 p.m., call 378-5396.
Geneva Steel Plant Tours, MTU WF at 9:00 a.m. and 1:00 p.m., free Call to reserve a spot: 227-9240.
Hansen Planetarium, 15 S. State, SLC. Shows include Laser Beatles, Laser Bowie, Laser Zeppelin, Laser Rock, Laserlight IV and Laser Floyd. Info 538-2098.
Readings of local women writers, Mondays, A Woman's Place Bookstore, 1400 Foothill Drive #240, Foothill Village, SLC, free, call 583-6431.

LECTURES

Jan. 31 - Feb. 2, Book of Mormon Symposium at BYU. Its free and open to the public. Call 378-2706 for info.
Jan. 23, Socialist Party U.S.A. Candidate for President, Quinn Brisben, 1:00pm, UVCC Hall of Flags. Sponsored by the UVCC Progressive Club.

THE ENGLISH SOCIETY READING SERIES

Tuesdays, 4:00pm, 2044 JKHB
January 28, Student poetry: William Powley, faculty fiction: John Bennion.
February 4, Student essay: Dennis Cutchins, student poetry: George Weatherford and Jack Harrell.
February 11, Student poetry: Scott Calhoun, faculty essay: Louise Plummer.
February 18, Open student readings: poetry, fiction, or essay. Ten minute maximum.
February 25, Student poetry: Dan Harper, student essay: Sally Palmer.
March 3, Student essay: Marian Nelson, faculty poetry: Susan Howe.
March 10, Student poetry: Mary Lynn Bahr, faculty fiction Darrell Spencer.
March 17, Student fiction: Paul Rawlins, faculty fiction: Bruce Jorgensen.
March 24, Student fiction, Andrew Bay and Sean Ziebarth, open Student readings.
March 31, English Department Contest first place winners.
April 7, Mayhem contest first place winners.

EDITOR'S CHOICE

On Feb. 8, Swim Henschel Swim is playing with The Bostonotes get your tickets now.
The Sundance Film Festival has started. Don't miss some of the best independent films in the country. Most of the films are at Park City with some in Salt Lake. Call Sundance and find out times.
See some great live music while enjoying something to eat at the Living Room.
"Let me crawl under the table until it's over."
—President Bush
(after throwing up raw salmon and caviar on the Japanese Prime Minister.)

mann

2.50 Bargain Hour For All Shows in (Parenthesis)

ACADEMY	373-4470
56 NO. UNIVERSITY-PROVO	
GRAND CANYON (R)	(4:30) 7:10 9:50
CARILLON SQ. 4	224-5112
309 E. 1300 SOUTH-OREM	
JFK (R)	(4:00) 8:00
The Prince of Tides (4:20) 7:00 9:45 (R)	
STAR TREK VI PG (5:15) 9:30	ADDAMS FAMILY PG13 7:30
The Last Boy Scout R 7:15	RUSH R (5:00) 9:15
MANN CENTRAL SQUARE 4	374-6061
175 NO. 2ND WEST-PROVO	
Father of the Bride (5:00) 7:15 9:30 PG	
The Hand That Rocks the Cradle A (5:15) 7:30 9:45	
FREEJACK (R) (4:45) 7:15 9:45	
JUICE (R) (5:00) 7:15 9:30	



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IMPACT

Where in the US

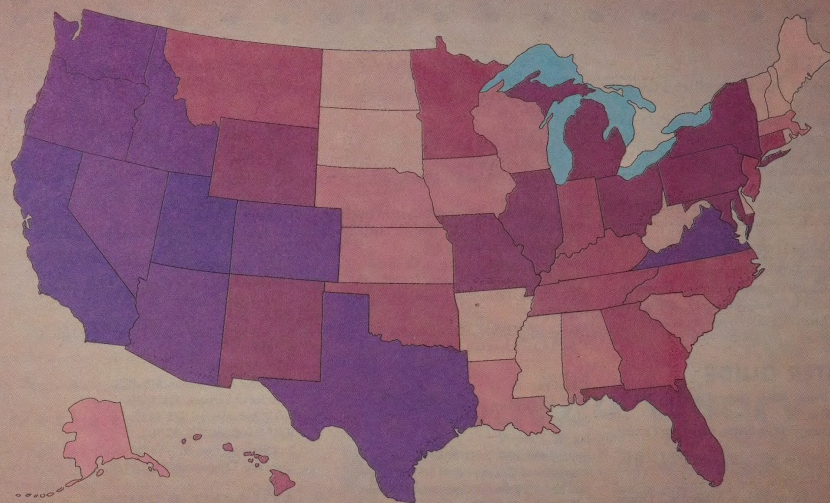
BYU students come from:

Contrary to popular belief, Californians do not outnumber the rest of us. In fact, they make up only 16.3% of the American student body. (They do, however, account for 52.8% of all winter traffic accidents.)

SR offers this chart and map to help dispell this and other myths and to give a comparison.

The total 1991-92 US student population of BYU is 29,092. In addition to the student populations of each of the states ranked below, 8 students come from Puerto Rico, 6 from D.C., and 1 from the US Virgin Islands.

The United States ranked according to the number of BYU students from each one. Utah ranks first; North Dakota ranks last.



Source: BYU Institutional Studies

Graphic and Text ©1992 by John Hamer

TOP TEN STATES

1. Utah	9942
2. California	5029
3. Idaho	1975
4. Washington	1445
5. Arizona	1363
6. Colorado	874
7. Texas	826
8. Oregon	817
9. Virginia	601
10. Nevada	566

SECOND TEN

11. New York	371
12. Illinois	332
13. New Mexico	289
14. Maryland	281
15. Ohio	278
16. Wyoming	275
17. Florida	263
18. Michigan	254
19. Missouri	240
20. Pennsylvania	211

MIDDLE TEN

21. Montana	192
22. Minnesota	182
23. Hawaii	165
Georgia	165
25. North Carolina	161
26. Oklahoma	147
27. Indiana	146
28. New Jersey	141
29. Connecticut	140
30. Massachusetts	133

FOURTH TEN

31. Kansas	130
32. Alaska	119
33. Wisconsin	118
34. Tennessee	107
35. Nebraska	94
36. Iowa	83
37. Alabama	79
38. South Carolina	72
39. Louisiana	62
40. Kentucky	60

FINAL TEN STATES

41. Arkansas	52
42. Maine	49
Delaware	49
44. New Hampshire	48
45. Mississippi	40
46. West Virginia	35
47. South Dakota	30
48. Vermont	20
49. Rhode Island	16
50. North Dakota	10

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